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course as this is beyond the lot of ordinary man X 501 Nescia mens hominum fati sortisque futurae, and this finds special application in the case of Dido I 299 fati nescia. In the case of Anchises the future was visible in Elysium, but the earthly interpreters were veritable seers, as is shown by the account of Helenus III 359 Troiugena, interpres divum, qui numina Phoebi, Qui tripodas, Clarii laurus, qui sidera sentis Et volucrum linguas et praepetis omina pennae, and also of Asilas X 175 hominum divumque interpres Asilas Cui pecudum fibrae, caeli cui sidera parent Et linguae volucrum et praesagi fulminis ignes.

Instead of *fata* the words *fata deum* are sometimes used as II 54 II 257 III 717 VII 50 239. There are also fates of individual divinities as of Jove IV 614, Juno VIII 292. The fates of different individuals are also mentioned indicating the allotted calamity or death, e g I 222 Fata Lyci, II 506 Priami fata, IV 20 fata Sychaei. Sometimes without the genitive the word merely indicates an avoidable calamity, as II 653 ne . . . pater fatoque urgenti incumbere vellet.

Instead of *fata*, *fas* is used sometimes, and with the same range of meaning from the absolute to the proper. A few passages will sufficiently illustrate this: I 205 Tendimus in Latinum sedes ubi fata quietas Ostendunt: illic fas regna resurgere Troiae. Compare VII 120 salve, fatis mihi debita tellus with IV 350 et nos fas externa quaerere regna. *Fas* as mere propriety, barring possible assumptions, seems indicated VI 563 Nulli fas casto sceleratum insistere limen, IV 113 Tu coniunx: tibi fas animum temptare precando.

The word *Parcae* is not commonly used, e g I 22 V 798 X 815 and does not in meaning differ from *fata* except that it has a personal coloring, as XII 147 Qua visa est Fortuna pati Parcaeque sinebant Cedere res Latio, Turnum et tua moenia texti: Nunc iuvenem imparibus video concurrere fatis, Parcarumque dies et vis inimica propinquat. Here *Fortuna* is used coordinately with *Parcae*. VIII 334 she is termed omnipotens, and is associated with Apollo XII 405 Nulla viam Fortuna regit, nihil auctor Apollo. *Fortuna* may refer to the supreme allotting power or mere luck or chance in which a definite shaping force in events is not recognized. The latter meaning is the more common; of the former there are less than a dozen occurrences, the most noticeable being in the words of Sinon II 79 nec, si miserum Fortuna Sinonem Finxit, vanum etiam mendacemque improba finget; of Dido IV 653 Vixi, et quem dederat cursum Fortuna, peregi; of Palinurus V 22 superat quoniam Fortuna, sequamur: of Venus X 49 quacumque viam dederit Fortuna, sequatur. In other passages VIII 127 578, IX 214, XI 43 108, XII 637 the supremacy of fortune is also indicated, while her changeableness is shown XI 425 Multa dies varique labor mutabilis aevi Rettulit in melius, multos alterna revisens Lusit et in solido rursus Fortuna locavit. As luck or weal, *fortuna* is of common occurrence referring both to individuals and to cities, expressing a condition rather than the results of the working of any power. A few examples will suffice: I 454 quae fortuna sit urbi, VII 243 fortunae parva prioris Munera, VII 412 et nunc magnum manet Ardea nomen, Sed fortuna fuit, XII 593 Accidit haec fessis etiam fortuna Latinis.

That which is allotted to man is indicated by *sortes*, and may be the inevitable or the incidental, as II 554 Haec finis Priami fatorum, hic exitus illum Sorte tulit, IV 345 magnam Gryneus Apollo Italiam

Lyciae iussere capessere sortes. Indicating the means by which men made selections the word is not infrequent, e g II 201 Laocoon ductus Neptuno sorte sacerdos, V 490 diectamque aerea sortem Accipit galea.

Looking merely at the destined results presented in the Aeneid there seems to be an undue rigidity in the accomplishment, but this is greatly relieved by personal actions of both gods and men. Both might be circumscribed by fate, but the field of activity enclosed was a large one, the actor might touch the bounds at but a single point and there was ample room for the performance of free will actions. The goal might be fixed, but the way was long and devious, and along the way men as well as gods might do as they pleased, except that the latter dared not break the oath sworn by the river Styx VI 324. The Olympian divinities are the most prominent, though mention is frequently made of the Penates. These, as Lucretius said of all the gods, spent a care free life, and while associated with the actors in the poem, do not participate in their actions, and are the silent companions of the fates. They are subject to the fortunes of the home or the city to which they belong, impotent to save either themselves or their worshippers.

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